Aqwal ul Ayemma Fi Bayanil Bid'ah

Roman Urdu Translation

ISLAM ME BID'AT

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About Us

All Praise is to Allah the Exalted! The revolutionary organization of Ahlus Sunnah wal Jama'ah "Tahreek Nizam e Mustafa" is constantly working for propagating the message of Ahlus Sunnah. And every work which it does is in the light of thoughts and views of Imam Ahmad Raza.
It is an organization comprising of students from schools and colleges as well as seminaries (Madaris). The main aim of our organization is to preserve the beliefs of Ahlus Sunnah and the eradication of various ill practices in the society and regarding the same time and again various articles are published by us and along with it religious gatherings are organized.

It is supplicated to Allah the Exalted that he through the mediation of his Prophet (peace and blessings be upon him) blesses the members of this organization with true love of Islam and keeps them firm on the creed of Ahlus Sunnah wal Jama'ah and gives them success in their goals. Ameen.

Kalimaat e Hasan

Az: Hazrat Allama Maulana Muhammad Javed Raza Sahib Qibla

الحمد لله وحده والصلوة والسلام على من لا نبي بعده

اما بعد:

Daur e Haazir Mein Ek Tabqe Ne Ya to Bid'at Ke Maane Samjhe Nahi Ya Jaan Boojh Kar Musalmano Ko Mashaqqat Mein Daalne Ki Mazmoom Koshish Ki. Magar Allaah Ka Shukar Hai Ulma -e- Haq Ne Humesha Musalmano Tak Haq Baat Pahuchane Ke Liye Qalam Ko Uthaya Aur Apni Taqriro Mein Samjhaya. Zere nazar Risala Bhi Ek Koshish Hai Haq Baat Ko Logon Tak Pahuchane Ki. Hazrat Hassaan Sallama Ne Behtareen Andaaz, Sahel Zubaan Mein Isko Tehreer Kiya Hai. Allah Is Sha'e Ko Apni Bargaah Mein Qubool Farmaye. Logon Ke Liye Nafa Bakhsh Banaye. Aameen

Muhammad Javed

Taqreeze Jaleel

Az: Hazrat Allama Maulana Ghulam Mustafa Naeemi Sahib Qibla

Jin Wujuhaat O Asbab Ki Bina Par Millat-e-Islamia Mein Ikhtilaaf O Intishar Barpaa Hai, Un Mein "Bid'at" Ka Khudssakhta Mafhoom Aur Ghalat Istimaal Bhi Shaamil Hai. Arsa-e-Daraaz Se Bad-Aqida Jama'atein Marasime Ahle Sunnat Par "Bid'at" Ki Aad Mein "Bid'ate Dalalat" Ka Fatwa Lagati Aa Rahi Hain. Jis Ki Bina Par Aabadiyon Mein Intishaar Hota Hai Aur Aapsi Ikhtilaaf O Intishaar Badhta Hai. Halaanki Buniyadi Qaida Hai Ke Kisi Bhi Hadees Ko Shariheene Hadees Aur Ayimma O Aslaaf Ki Tauzeeh Ke Mutabiq Hi Samajhna Chahiye Na Ke Apne Khayale Khaam Ke Mutabiq!

"Bid'at" Ki Tauzeeh Wa Tashreeh Mein Shariheene Hadees Aur Aayimma -e- Karaam Ne Jo Ilmi Nukaat Qalam Band Farmaye Hain Un Se Roze Roshan Ki Tarah Waazeh Ho Jata Hai Ke Har Naupeed Cheez Ko "Bid'ate Dalalat" Kahna Khudsaakhta Tashreeh Aur Momineen Par Jasarat Beja Hai. Jo Ek Mazmoom Amal Aur Baais -e- Gunah Hai. Isi Unwan Par Muhibbe Giraami Waqar Maulana Hassaan Raza Qadri Zaiyad Ulama Ne Ek Risala Tarteeb Diya Hai. Jis Mein Bid'at Ki Lughwi Wa Istilahi Tareef Aur is Ki Tauzeeh Wa Tashreeh Ko Nihayat Saada Wa Salees Andaaz Mein Qalam Band Farma Kar Unwan Par Sair Haasil Kalaam Kiya Hai. Risale Ki Zabaan Saada Wa Aam Fahem Hai Aur Dalail Wa Baraheen Se Mamlo Hai. Apni Guftagu Ko Dalail Se Muzayyan Karte Hue Mausoof Yeh Baat Saabit Karne Mein Sad-Feesad Kamiyab Rahe Hain Ke Maujooda Bad Aqeeda Afraad Ka Apni Man Marzi Se Khush Aqeedah Musalmano Ko Bid'ati Kahna "Hadeese Bid'at" Ke Mafhoom Se Na Ashnaayi, La Ilmi Aur Fikre Fasid Ka Izhar Hai. Aisay Kaj Fikar Aur Bad Aqida Afraad Mustahsan Umoor Par Amal Paira Musalmano Ko Bid'ati Wa Gunaahgar Keh Kar Haqqul Abd Mein Bhi Girftar Hain. Jis Ke Liye Inhein Bargaah -e- Maula Mein Jawab Dena Hoga

Allah Ta'ala Se Dua Hai Ke Maulana Mausoof Ki is Kawish Ko Qubool Farmaye, Un Ke Ilm O Amal Aur Qalam Mein Barkatein Ataa Farmaye.

Faqat Wassalam

Ghulam Mustafa Naeemi

(Khalifa -e- Huzoor Tajushshariya, Mudeer Aala Sawaad e Azam Dehli)

20 Shawwaalul Mukarram, 1441 Hijri

13 June 2020, Ba-Roz Hafta

نحمدہ و نصلی علی رسولہ الکریم بسم اللہ الرحمن الرحیم

Islam Ke Hi Maanne Waale Kuch Afraad Aise Hain Jab Kisi Kaam Ka Mushahida Karte Hain Agar Woh Kaam Unki Aqal Se Pare Ho to Fauran Un Ke Man Se Ek Jumla Nikalta Hai" Ye Kaam Bidat Hai, Har Bidat Gumraahi Hai Aur Har Gumraahi Jahannum Mein Le Jaane Wali Hai" Bina Ghauro Fikr Ke Chand Lamhon Mein Musalmano Ko Bid'ati, Gumraah Bana Dete Hain Aur Inhein is Zabaan Darazi Par Zarra Barabar Bhi Afsos Nahi Hota Halanki Agar Un Se Bid'at Ka Mafhoom Poocha Jaye to Woh Log Sahih Maino Mein Bidat Ki "Be" Se Bhi Waaqif Nahi Nikalte Aisa is Liye Hota Hai Ke Inhein Un Ke Aaqaon Ne Ye Rata Diya Hai Ke Jahan Bhi Koi Naya Kaam Dekho Chahe Tumhare Aqal Mein Aaye Ya Na Aaye Us Kaam Ko Foran Bidat Keh Do .

Yahi Hua Maujuda Halaat Aise Hain Ke Kuch Maktaba Fikar Ke Log Din Raat Sirf Do Lafzon Ka Hi Vird Karte Rehte Hain Shirk Aur Bid'at, Mano Aisa Lagta Hai Jaise Un Ki Aqal Mein Teesra Lafz. Aane Se Koi Shay Mane'a Hai, Aisa Lagta Hai Jaise Inhein Shirk O Bidat Ka Haiza Ho Gaya HoZ Aisa Lagta Hai In Logon Ne Poori Ummat -e- Musalima Ko Mushrik Aur Bid'ati Banane Ka Theka Le Rakha Ho.

Hum Ne Socha Kyun Na Logon Ko Bid'at Ka Sahih Mafhoom Bataya Jaye Aur Sunnat Aur Bid'at Mein Jo Farq Hai Use Waazeh Kiya Jaye Aur Yeh Wazahat Sirf Apne Qiyas O Raay Se Na Ki Jaye Balki Quroon E Oola Ke Aayimma E Ahle Sunnat, Salaf O Salheen Ne Jo Ahadees Ke Mutalib Samjhaye Hain Un Aqwal Se Ye Wazahat Ki Jaye is Liye Hum Ne is Maqale Ka Naam "Aqwalul Ayimmah Fi Bayan Ul Bid'at" Rakha. Aur Uske Liye Kanzul Ulama Dr. Ashraf Asif Jalaali Sahib Qibla Ke Afham Deen Course Se Istifaada Kiya. Qariyeen Se Iltija Hai is Mukhtasar Maqalay Ko Padh Kar Dusron Tak Zaroor Pahunchayein.

Allah Ta'ala Se Dua Hai Ke Hamari is Sayi Ko Ba Tufail Mustafa Sallallahu Alaihe Wa Sallam Apni Bargaah Mein Qubool Farmaye Aameen.

Aaiye Bidat Ke Lughwi Aur Istilaahi Tareef Jante Hain.

Lughwi Tareef:

1.Imam Jarjaani Rahmatullah Alaih (AM 471 Hijri) Likhte Hain :

إيجاد الشيء غير مسبوق بمادة ولا زمان

Wo Shay(cheez) Banana Jiska Pehle Mada Bhi Na Ho Na Zamana Ho.

(At_Tareefat , Page 20)

2.Imam Ibne Hajar Asqlani Rahmatullah Alaih (AM 852 Hijri) Apni Maroof Sharah "Fatahul Baari" Mein Lafze Bid'at Ki Lughwi Tareef Yun Bayan Karte Hain :

البدعة أصلها ما أحدث على غير مثال سابق

Bidat Ki Asal Ye Hai Ke Use Baghair Kisi Sabiqa Namoone Ke Ijaad Kiya Gaya Ho.

(Fathul Bari, Part 5, Page 298)

3.Ibne Faris (AM 1004Hijri) Apni Maroof Lughat "Mojam Maqaees ul Lughat" Mein Bid'at Ka Lughwi Mana Bayan Karte Hue Likhte Hain :

ابتداء الشيء و صنعه لا عن مثال

Kisi Sabiqa Misaal Ke Baghair Kisi Cheez Ka Aaghaz Karna Ya Banana Bid'at Kehlata Hai .

(mojam maqaees ul lughat, Part 1, Page 111)

4.Al Munjid Fil Lughat Me Hai

اخترعه و صنعه لا علی مثال

Bidat Ka Maane Kisi Misaal Ke Baghair Koi Nayi Cheez Ijaad Karna Aur Banana Hai. (Al Munjid Fil Lughat Page 29)

In Tamam Tareefat Se Waazeh Hota Hai Ke Kisi Aisi Cheez Ko Banana Jis Ki Pehle Misaal, Namoona Ya Maadah Maujood Na Ho Yani Jis Ko Bagahir Misaal Ke Ijaad Kiya Gaya Ho Aur Ek Dam Naya Banaya Gaya Ho Use Bid'at Kehte Hain.

Dosre Lafzon Mein Kisi Shay Ko Neest Se Hast Karne Aur Adam Se Wujood Mein Laane Ko Arabi Zabaan Mein Mein Ibda'a Kehte Hain is Ka Maadah "Bada'a'" Hai Aur Bid'at Ka Madah Bhi "Bada'a'" Hai.

Quran Pak Mein Bhi is Ki Misaal Millti Hai.

Allah Ta'ala Ne Irshad Farmaya:

قُلْ مَا كُنتُ بِدْعًا مِّنَ الرُّسُلِ

Tum Farmao Mai Koi Anokha Rasool Nahi.

(Surat ul Ahqaf :٩)

Matlab Ye Tha Ke Mai Koi Pehla Nabi Nahi Hu Mujh Se Pehle Bhi Nabi Aate Rahe Hain Aur Maine Nabuwwat Ka Ailaan Karke Koi Nai Baat Nahi Ki Hai Mujh Se Pehle Bhi Allah Ta'ala Ke Paigambar Aate Rahe Hain Aur Unhone Nabuwwat Ka Ailaan Kiya Hai. Lihaza Maine Koi Anokhi Baat Nahi Ki Jis Par Tumhe Ta'ajjub Ho Ke Maine Kya Daawa Kar Diya Hai? Aisa Koi Kaam Maine Nahi Kiya Hai.

Aisay Hi Doosri Aayat Mein Hai :

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ

"Zameen O Aasman Un Ko Naya Paida Karne Wala"

(Surat ul Baqarah :117)

Is Aayat Mein Lafz" بَدِيعُ '" Bhi" Bada'a" Se Mushtaq Hai

Khulasa Kalam Ye Ke Bid'at Ke Mayine Naya Kaam, Nai Baat, Nai Ijaad Hai.

Istilahi Tareef :

1.Imam Jurjaani Rahmatullaah Alaih Ne Bid'at Ki Istilahi Tareef Yun Bayan Ki Hai .

البدعة هی الفعلة المخالفة للسنة

Bid'at Us Ko Kaha Jata Hai Jo Sunnat Ke Mukhalif Ho .

(At_Tareefat, page 62)

Yeh Bid'at Ki Ajmali Tareef Hai Bidat Ko Samajhne Ke Liye Tafseel Darkaar Hai Tafseel is Liye Zaruri Hai Ke Agar Bid'at Ki Pehchan Nahi Hogi to Sunnat Ko is Se Juda Nahi Kiya Ja Sakega Aur Phir Insaan Ke Amal Mein Bid'at Ki Amezish Ho Jayegi Aur Bidat Ki Amezish Hi Bahot Badi Cheez Hai.

"**As Sunnah**" Mein Imam Abu Asim Rahmatullah Alaih Ne Ek Hadees Pak Naqal Ki Hai Jo Hazrat Anas Radi Allahu Anhu Se Marwi Hai Ke Rasool Allah Sallallaho Alaihi Wasallam Ne Farmaya :

إن الله حجز التوبة عن كل صاحب بدعة

Beshak Allaah Ne Bid'ati Se Tauba Ko Rok Liya Hai.

(As_sunnah,Part 1, Page 59)

Aise Hi Hazrat Jabir Radi Allahu Anhu Se Huzoor -E- Akram Sallallaho Alaihi Wasallam Ka Ek Taweel Khutba "Sahih Muslim" Mein Marwi Hai Ke Aap Sallallaho Alaihi Wasallam Ne Farmaya is Ka Kuch Hissa Yeh Hai .

فإن خير الحديث كتاب الله، و خير الهدى هدى محمد صلى الله عليه وسلم ، و شر الأمور محدثاتها و كل بدعة ضلالة, عليه وسلم

Beshak Saari Baton Se Acchi Baat Allah Ki Kitaab Hai. Aur Saare Tareeqon Se Accha Tareeqa Hazrat Muhammad Mustafa Sallallahu Alaihi Wasallam Ka Tareeqa Hai. Aur Saare Kamon Se Bure Kaam Woh Hain Jo Naye Bana Liye Gaye Ho Aur Ghad Liye Gaye Ho Aur Har Bid'at Gumraahi Hai .

(Sahih Muslim:867)

Rasool -E- Akram Sallallahu Alaihi Wasallam Ka Ye Farmaan Bata Raha Hai Ke Aapne Bid’at Se Mehfooz Rehne Ke Liye Tambeeh Farmayi Aur Bid'at Ko Gumraahi Qarar Diya .

2.Imaam Shafayi Radi Allahu Anhu (AM 204 Hijri) Ne Bid'at Ke Baare Mein Farmaya :

المحدثات من الأمور ضربان أحدهما ما أحدث يخالف كتابا أو سنة أو أثرا أو إجماعا فهذه البدعة الضلالة و الثاني ما أحدث من الخير لا خلاف فيه لواحد من هذه ، فهذه محدثة غير مذمومة

Bid'at Ki Do Qisme Hain Un Mein Se Ek Ye Hai Ke Jo Umoor Naye Bana Liye Gaye Hon Aur Qur'an Ke Mukhalif Hon Ya Sunnat Ke Mukhalif Hon Ya Sahaba Ke Aasaar Ke Mukhalif Hon Ya Ijma Ke Mukhalif Ho to Woh Bid'at Gumraahi Hai Aur Doosri Qism Yeh Hai Kaam Agarche Naya Ho Lekin Qur'an, Sunnat Aur Ijma Ke Khilaaf Na Ho to Woh Bidat Ghair Mazmoom Hogi. Yani Bid'at -e- Hasna Hogi .

(Siyar A’alam un Nubala , part 10 :70)

Yeh Isi Tarha Hai Jaisa Hazrat Umar Radi Allahu Anhu Ramadan Ul Mubarak Ki Raat Mein Jab Masjid -e- Nabwi Shareef Namaziyon Se Bhari Hui Thi Aur Jamaat Ke Sath Namaz Padhi Ja Rahi Thi to Aap Ne Farmaya :

نعمت البدعة هذه

Yeh Kaam to Naya Hai Magar Accha Hai

(Mishkat ul Masabeeh :1301.)

Ye Hadees -E- Pak Sanade Sahih Se Saabit Hai. Choonki Rasool -E- Akram Sallallahu Alaihi Wasallam Ne Rozana Namaze Taraveeh Ki Jama'at Nahi Karayi, Aap Sallallahu Alaihi Wasallam Ne Teen Raatein Namaze Taraveeh Ba Jama'at Padhai. Rozana Namaze Taraveeh Ba Jama'at Padhna Aur 20 Rakat Padhna Yeh Sahaba -E- Kiraam Radi Allahu Anhum Ajmyeen Ka Ijma Hai.

Isliye Yahan Imam Shafayi Radi Allahu Anho Ne Aage Zikar Karte Hue Farmaya :

وقد قال عمر رضی الله عنه فی قیام رمضان نعمت البدعة هذه یعنی أنها محدثة لم تكن و إذا كانت فليس فيها رد لما مضى

Maah -E- Ramadan Mein Taraveeh Ki Jama'at Ke Liye Hazrat Umar Radi Allahu Anhu Ka Qaul Ke Ye Achi Bid'at Hai is Ka Matlab Hai Agarche Ye Kaam Naya Hai Yeh Pehle Nahi Tha Magar Islam Ke Kisi Shiyaar Ka Radd Bhi to Nahi Karta.

((Siyar A'alam un Nubala , part 10 :70)

Isi Baat Ko Imam Abu Naeem Rahmatullah Alaih Ne "Hiliya" Mein Imam Shafayi Se Doosre Andaaz Mein Bayan Kiya Hai Imam Shafayi Rahmatullah Alaih Farmane Lagey :

اما البدعة بدعتان . بدعة محمودة و بدعة مذمومة . فما وافق السنة فهو محمود وما خالف السنة فهو مذموم

Bidat Ki Do Qisme Hain Ek Bidat -E- Mahmooda , Doosri Bidat -E- Mazmumah To Jo Sunnat Ke Mutaabiq Ho Use Bid'at -E- Mahmooda Kehte Hain Aur Jo Sunnat Ke Mukhalif Ho Use Bidat -E- Mazmumah Kehte Hain .

(Hilyatul Awlia ,Part 9, Page 113)

3.Bid'at Ke Baare Mein Imam Ghazali Rehmatullahe Alaih (AM 505 H) Farmate Hain.

البدعة قسمان ، بدعة مذمومة و هی ما تصادم السنة القديمة و بدعة حسنة ما أحدث على مثال سابق

Bid'at Ki Do Qisme Hain Ek Bid'at -E- Mazmoom Hoti Hai Aur Woh Yeh Hai Jo Sunnate Qadima Se Takraye, Aur Doosri Bid'at -E- Hasna Jise Misaale Sabiq Par Ijaad Kiya Gaya Ho .

(Al Qaul us Sadeed Sharah Jauhar ut Tauheed,Page 169)

4.Imam Nauwi Rahmatullah Alaih (AM 676 Hijri) Ne Apni Tasneef "Thezeeb ul Asma Wal Lughat" Mein Bidat Ko Yun Bayan Kiya Ki :

هي إحداث ما لم يكن في عهد رسول الله صلى الله عليه وسلم ، وهي منقسمة إلى حسنة و قبيحة

Bidat Wo Hai Ki Jo Nabi E Kareem Sallallahu Alaihi Wasallam Ke Zamane Mein Na Ho (Aur Baad Mein Us Ko Paida Kiya Jaaye) Fir Us Ke Aage Do Qismein Hain Ek Bidat E Hasna Hai. Doosri Bidat E Kabeeha.

((Al Qaul us Sadeed Sharah Jauhar ut Tauheed,Page 170)

5.Imam Ibnul Aseer Rahmatullah Alaih (AM 630 Hijri) Ne Apni Kitaab "An Nihaya Fi Ghareebil Hadees Wal Asr" Mein Farmaya :

البدعة بدعتان: بدعة هدى وبدعة ضلال. فما كان في خلاف ما أمر الله به ورسوله صلى الله عليه وسلم

Bid'at Ki Do Qismein Hain Ek Bid'at E Huda Yani Hidaayat Wali Bid'at, Doosri Gumraahi Wali Bidat.

Gumraahi Wali Bidat Woh Hai Jo Allah Aur is Ke Rasool Sallallahu Alaihi Wasallam Ke Hukm Ke Khilaaf Ho.

(Al Qaul us Sadeed Sharah Jauhar ut Tauheed,Page 170)

6.Imaam Aini Rahmatullah Alaih (AM 850 Hijri) Ke Nazdeek Bidat Ki Tareef :

البدعة في الأصل إحداث أمر لم يكن في زمن رسول الله صلى الله عليه وسلم ثم البدعة على نوعين إن كانت مما يندرج تحت مستحسن في الشرع فهي بدعة حسنة ، وإن كانت مما يندرج تحت مستقبح في الشرع فهي بدعة مستقبحة

Asal Mein Bidat Ye Hai Ke Ek Aisi Cheez Banana Ke Jo Rasool E Akram Sallallahu Alahi Wasallam Ke Zamane Mein Na Ho. Phir Bidat Ki Do Qisme Hain Agar Woh Kaam Aisa Hai Ke Woh Shariat Ke Kisi Hasan Kaam Ke Neeche Darj Ho Raha Hai to Is Ko Bidat E Hasan Kaha Jayega Aur Agar Woh Naya Kaam Aise Kaam Ke Neeche Daakhil Ho, Jo Kaam Shariat Mein Qabeeh Ho To Use Bidat E Qabeeha Kehte Hain.

(Umdatul Qari , Part 11, Page 179)

Bidat Ke Talluq Se Ahadees E Kareema :

Mishkar Shareef Mein Hazrat Jabir Bin Abdullah Radi Allahu Anhu Se Ek Hadees Marwi Hai Jis Ka Kuch Hissa Yun Hai

Huzoor Sallallahu Alahi Wasallam Ne Farmaya :

من سن في الإسلام سنة حسنة كان له أجرها وأجر من عمل بها من بعده لا ينقص ذلك من أجورهم شيئا. ومن سن في الإسلام سنة سيئة كان عليه وزرها ووزر من عمل بها من بعده لا ينقص ذلك من أوزارهم شيئا

Jo Islam Mein Achcha Tareeqa Ijaad Kare Use Apne Amal Aur Un Ke Amalon Ka Sawab Hai Jo Is Par Kaarband Hon Un Ka Sawab Kam Kiye Baghair Aur Jo Islam Mein Bura Tareeqa Ijaad Kare Us Par Apni Bad-

Amli Ka Gunah Hai Aur Un Ki Bad-Amaliyon Ka Jo Is Ke Baad Un Par Kaarband Hon Is Ke Baghair Un Ke Gunaaho Se Kuch Kam Ho.

(Mishkat ul Masabeeh:210)

Tashreeh:

Allama Ahmad Yaar Khan Nayeemi Rahmatullah Alaih Is Hadees Ki Sharah Mein Farmate Hain :

Mujid e Khair (Yaani Acchi Cheez Ijaad Karne Wala) Tamam Amal Karne Walon Ke Barabar Ajar Paye Ga Jin Logon Ne Ilm E Fiqah, Fann E Hadees, Milad Shareef, Urs E Buzurgaan, Zikr Khair Ki Majlisain, Islami Madarse, Tareeqat Ke Silsile Ijaad Kiye, Unhein Qayamat Tak Sawab Milta Rahega. Yahan Islam Mein Achi Bid'at Ijaad Karne Ka Zikar Hai Na Ke Chhodi Huyi Sunnatein Zinda Karne Ka, Is Hadees Se Bidat E Hasana Ke Khair Hone Ka Aala Saboot Huwa.

Ye Hadees Un Tamam Ahadees Ki Sharah Hai Jin Mein Bidat Ki Buraiyan Aayi. Saaf Maloom Hua Ke Bidat E Saiyya Buri Hai Aur Un Ahadees Mein Yahi Murad Hai.

Yeh Hadees Bidat Ki Do Qismein Farma Rahi Hai Bidat Hasna Aur Saiyya.

Is Mein Kisi Qism Ki Taweel Nahi Ho Sakti Un Logon Par Afsos Hai Jo Is Hadees Se Aankhe Band Kar Ke Har Bidat Ko Bura Kahte Hain Halanki Khud Hazaron Bid'ate Karte Hain.

(Mirat ul Manajeeh, Part 1, Page 180)

Hazrat E Jaabir Radi Allahu Anhu Ki Hadees Mein كل بدعة ضلالة Agar Har Bid'at Gumraahi Tasawwur Kar Li Jaaye to Ummat Muslima Ke Aksar Afraad Gumraah Ho Jayenge Aur Aisa Namumkin Hai Kyun Ki Huzoor Sallallahu Alaihi Wasallam Ne Irshad Farmaya :

إن الله لا يجمع أمتى أو قال: أمة محمد على ضلالة و يد الله على الجماعة و من شذ شذ فى النار

Yaqeenan Allah Meri Ummat Ko Gumraahi Par Muttafiq Na Karega. Jamaat Par Allah Ka Dast E Karam Hai Jo Jamaat Se Alag Raha Woh Dozakh Mein Alag Hi Jayega.

(Mishkat ul Masabeeh:173)

Yahan Ummat Se Ummat E Ajaabat Murad Hai .

Ek Doosri Hadees Mein Hai Ki Huzoor Sallallahu Alaihi Wasallam Ne Farmaya :

إتبعوا سواد الاعظم فإنه من شذ شذ فی النار

Bade Giroh Ki Pairwi Karo Kyunki Jo Alag Raha Woh Alag Hi Aag Mein Jaega.

(Mishkat ul Masabeeh:174)

Jis Mas'ale Par Ummate Muslima Muttafiq Ho Jaaye Yani Ulama, Auliya Waghaira Muttafiq Ho Jayein Wo Mas'ala Aisa Hi Lazimul Amal Hai Jaise Quran Ki Aayat, Ijma e Ummat Ka Hujjat Hona Ye Bhi is Ummat Ki Khusoosiiyat Hai.

Ab Milaadun Nabi Ke Jawaz Ke Mas'ale Par Kayi Sadiyon Se Ye Ummat Muttafiq Hai Ab Use Koi Bidat Ya Gumraahi Kahta Hai to Us Ne Jamaat Ki Pairwi Se Inkaar Kiya Aur Jo Jamaat Se Juda Hua Woh Jahannum Mein Daal Diya Jayega.

Sawaad E Azam "Ahle Sunnat Wa Jamaat" Hi Woh Jamaat Hai Jo Jannat Mein Jayegi Aur Is Ke Saboot Mein Bahut Se Dalayil Maujood Hain. Ab Sawaad E Azam Ke Nazdeek Jo Umoor Jaaiz O Mustahsan Hain Unhein Bidat Ya Gumraahi Kahna Khud Pahle Darje Ki Gumraahi Hai Aur Jahannum Mein Jaane Ka Rasta Hamwaar Karne Ke Mutradif Hai. Isliye Kisi Cheez Ko Bidat Kahne Se Pahle Quran O Hadees, Assar E Sahaba, Ijma E Ummat Par Pahle Nazar Karna Chahiye Agar Wahan Us Nayi Cheez Ki Misaal Na Mile To Woh Zaroor Gumraahi Hai Aur Us Nayi Cheez Ki Misaal Maujood Ho To Wo Kaam Jaiz O Mustahsan Hai Aur Us Par Amal Karne Walon Ko Us Par Sawab Bhi Mile Ga Aur Jo Log Phir Bhi Use Gumraahi Kahein to Zaroor Ye Un Ki Kam Aqli Ki Daleel Hai.

Kuch Log Kahte Hain Fula'n Kaam Bidat Hai Kyunki Ye Sahaba E Karaam Se Saabit Nahi. IS Ke BarE Mein Hujjatul Islam Imam Ghazali Rahimahullah Farmate Hain :

قول القائل إن ذلك بدعة لم يكن في الصحابة فليس كل ما يحكم بإباحة منقولا عن الصحابة رضي الله عنهم إنما المحذور ارتكاب بدعة تراغم سنة مأثورة ولم ينقل النهى عن شيء من هذا

Ye Kehna Ki Ye Baat Bidat Hai Kyunki Ye Sahaba E Kiraam Mein Na Thi, Sahih Nahi Kyunki Kul Mubaahaat Sahaba E Kiraam Se Manqool Nahi Hai. Bidat Wo Hai Jo Sunnat Ke Mukhaalif Ho Aur Jis Ki Shariat Mein Mumanit Waarid Na Ho.

(ihyal ul uloom, Part 2, Page 180)

Imam Ghazali Farma Rahe Hain Jo Baat Sahaba Se Bhi Manqool Na Ho Aur Shariat Ke Khilaaf Bhi Na Ho to Use Bidat Kahna Sahih Nahi Aaj Ke Naam Nihaad Maulvi Hazraat Us Ko Bhi Bidat E Saiyya Aur Gumraahi Kahte Hain Jis Ki Shariat Mein Misaal Maujood Ho Aur Jis Par Ummate Muslima Sadiyon Se Amal Karti Chali Aayi Ho.

Quran -E- Pak Ko Jama Karna :

Hazrat -E- Sayyiduna Abu Bakar Siddiq Radi Allahu Anhu Ne Hazrat Zaid Bin Saabit Radi Allahu Anhu Ko Quran -E- Pak Ko Jama Karne Ka Hukm Diya Kyunki Musailma Kazzab Ke Lashkar Se Jung Karte Huye Kayi Huffaz -E- Ikram Aur Qurra Hazraat Shaheed Ho Gaye The Jis Se Ye Khatra Mahsoos Hua Ke Kahin Quran -E- Pak Ki Barkato Se Hum Mahroom Na Ho Jayein. Is Hikmat Ke Tahat Siddiq E Akbar Radi Allahu Ta'ala Anhu Ne Ye Hukm Diya To Hazrat -E- Zaid Bin Saabit Radi Allahu Ta'ala Anhu Ne Arz Kiya :

كيف تفعلون شيئا لم يفعله رسول الله صلى الله عليه وسلم

Aap Log Wo Kaam Kyun Karte Hain Jo Huzoor ﷺ Ne Nahi Kiya?

Aap Radi Allahu Ta'ala Anhu Ne Farmaya ;

هو والله خير

Wallah Is Kaam Mein Bhalai Hai.

(Tafseer ibn e kaseer, Part 1,Page 33)

Pata Chala Jo Naya Kaam Accha Ho Aur Shariat Ke Khilaaf Na Ho Us Kaam Ko Bidat E Saiyya Ya Gumraahi Kahna Durust Nahi.

Khulafa E Rashideen Ne Jo Hukm Sadir Farmaye Aur Jo Bhi Naye Kaam Kiye Jo Ummat E Musalima Ki Khair Khwahi Ke Liye The Woh Sab Sunnat Ke Dayre Mein Hi Aate Hain :

Kyunki Huzoor Sallallahu Alaihi Wassalam Ne Irshad Farmaya :

عليكم بسنتى و سنة الخلفاء الراشدين

Tum Par Meri Aur Mere Khulafa -E- Rashideen Ki Sunnat Par Amal Karna Laazim Hai . (ealam ul muwaqqein, Part 3, Page 478)

Yahan Par Huzoor -E- Akram ﷺ Ne Apni Sunnat Ke Sath Sath Khulafa -E- Rashideen Ke Hukmo Ko Bhi Sunnat Qarar Diya

Aur Farmaya :

إقتدوا بالذين من بعدى أبا بكر و عمر

Tum Log Mere Baad Abu Bakar Aur Umar Ki Iqtida Karna.

(ealam ul muwaqqein, Part 3, Page 478)

Jis Tareeqe Se Taraveeh Ki Jamaat Aur Quran Ka Jama Karna Ummat Ki Bhalayi Ke Liye Tha Aur Ye Cheezain Harghiz Ahade Rasool ﷺ Mein Maujood Nahi Thi. Isi Tarah Aaj Bhi Kuch Kaam Ummat Ki Bhalayi Ke Liye Kiye Jate Hain To Inhein Bhi Bidat E Saiyya Kahna Durust Nahi Hai.

Shahadat Se Pehlay Namaz Padhna :

Hazrat -E- Khabib Radi Allahu Ta'ala Anhu Makka Shareef Mein Giraftar The. Aap Ko Shaheed Karne Ke Liye Laaya Gaya To Aap Farmane Lage Ek Choti Si Tajweez Hai Mujhe Zara Chhoro Mein Zara Allah Ko Sajda Kar Loo Mein Do Rakatein Padhna Chaahta Hoon To Aap Ne Do Rakat Namaz Padhi Aur Farmane Lage :

لولا أن تروا أن ما بى جزع من الموت لزدت

Agar Mujhe Ye Khatra Na Hota Ke Tum Ye Khna Shuru Kar Doge Ke Mout Se Dar Ke Is Ne Namaz Lambi Kar Li Hai To Mera Dil Aur Namaz Padhne Par Bhi Tha.

(Saheeh Bukhari:3858)

Mai Islam Ki Ghairat Par Bhi Pahra Dena Chahta Hoon Ke Yahan Aisa Tasawwur Nahi Paida Hona Chahiye Ke Mout Se Darte Hain.

Islam Mein Shahadat Se Pehle Namaz Ka Koi Tasawwur Nahi Ab Is Ko Aaj Ke Naam Nihaad Maulvi Hazraat Kya Kahenge?

Khud Bukhari Shareef Mein Maujood Hai.

أول من سن رکعتین عند القتل

Hazrat -E- Khabib Radi Allahu Anhu Wo Pehle Insaan Hain Jinhone Shahadat Ke Waqt Do Rakat Namaz Nafl Padhne Ki Bunyaad Daali.

(Saheeh Bukhari:3858)

Agarche Ye Kaam Naya Hai Magar Namaz Ki Misaal Unke Paas Maujood Thi. Waqt Ka Ta'ayun Unhone Apni Taraf Se Ka Liiya Aur Waqt Ka Ta'ayun Karne Se Banda Bidati Nahi Ban Jata Unhone Apni Taraf Se Naya Waqt Bana Liya Do Rakat Namaz Shahadat Padhi Hai. Is Ko Sarkar ﷺ Ne Radd Nahi Farmaya Balki Jab Un Ka Salam Sarkar ﷺ Ko Pahucha Hai To Alaika Se Salam Ka Jawab Shahadat Ke Baad Bhi Diya .

To Jis Waqt Shahadat Ki Namaz Ke Liye Waqt Ka Ta'ayun Kar Liya Jaye to Bidat Nahi Hai. To Azaan Se Pehle Azaan Ke Baad Aur Jumuah Padh Kar Salam Padha Jaaye To Yeh Kaise Bidat Ho Sakta Hai?

Hadees Likhne Se Pehle Ghusl Aur Do Rakat Namaz :

Hazrat Imam Bukhari Radi Allahu Anhu Ka Naam Wo Bhi Lete Hain Jo Imam Bukhari Ke Aqeede Ke Khilaaf Hain.

Un Ke Nazariye Par Wo Hi Qayim Rah Sakta Hai Jisko Aaj Sunni Kaha Jata Hai. Imam Bukhari Radi Allahu Anhu Ke Bare Mein Aata Hai Ke Aap Ne Farmaya :

ما وضعت فی کتابی (الصحیح) حدیثا إلا اغتسلت قبل ذلك و صلیت رکعتین

Mein Ne Bukhari Mein Har Hadees Likhne Se Pehle Ghusl Kiya Aur Do Rakat Nafl Namaz Bhi Padhi.

(Sharah Kirmani Alal Bukhari, Part 1, Page 11)

Ab Imam Bukhari Se Poocha Jaye Ke Ye Kahan Likha Hai Ke Hadees Shareef Likhne Se Pehle Ghusl Karna Chahiye? Kya is Ki Misaal Huzoor Nabi -E- Kareem ﷺ Ke Zamane Mein Millti Hai?

Nahi Millti Hai To Ye Kaam Bhi Naya Hua Aur Naye Kaam Ko Naam Nihaad Maulvi Hazraat Kya Kahenge? Un Ke Nazdeek To Imam Bukhari Bhi Bidati Huye. Ma'az Allah!

Maloom Hua Ke Bukhari Padhnay Ka Mustahiq Woh Hai Jo Imam Bukhari Ko Bidati Na Mane, Sunni Maane Aur Sunni Woh Maane Jo Bidat Ki Ye Tareef Maane Jo Hum Ne Upar Bayaan Ki Hai .

Yahan Jo Bhi Bayaan Kiya Gaya Is Ki Ek Daleel Mohabbat Hai Kyunki Lafz Mehboob Ke Hon Aur Likhein Imam Bukhari To Ghusl To Zaroor Karna Chahiye.

Khulasa -E- Kalaam Ye Ke

Bidat Ki Agar Qismein Na Ki Jayein To Koi Bhi Banda Gumraahi Se Nahi Bach Sakta. Har Banda Koi Na Koi Naya Kaam Zaroor Karta Hai Ab Humein Ye Dekhna Hoga Ke Agar Woh Kaam Shariat Ke Tahat Aata Hai To Is Kaam Ko Bidat Nahi Kaha Ja Sakta Aur Shariat Ke Khilaaf Hai to Zaroor Bidat -E- Saiyya Aur Gumraahi Hai.

Bidat Ke Aur Bhi Aqsam Hain Jis Ke Talluq Se Mulla Ali Qaari Rahimaullah Alaih Likhte Hain :

البدعة إما واجبة كتعلم النحو وكتدوين أصول الفقه ، وإما محرمة كمذهب الجبرية ، وإما مندوبة كإحداث الربط والمدارس ، وكل إحسان لم يعهد في الصدر الأول ، وكالتراويح أي بالجماعة العامة ، وإما مكروهة كزخرفة المساجد ، إما مباحة كالمصافحة عقيب الصبح ، والتوسع في لذائذ المآكل والمشارب ، والمساكن

Bidat Ya to Wajib Hai Jaise Ilm E Nahw Ka Seekhna Aur Usool E Fiqh Ka Jama Karna, Ya Haraam Hai Jaise Jabriya Firqa Ya Mustahab Jaise Musafir Khano Aur Madaaris Ka Qayim Karna Aur Har Wo Baat Jo Pehle Zamane Mein Na Thi Aur Jaise Taraveeh Ka Jamaat Se Padhna Aur Ya Bidat Makrooh Hai Jaise Masjidon Ki Fakhariya Zaibo Zeenat Karna Aur Ya Bidat Jaiz Hai Jaise Subah Ki Namaz Ke Baad Musafa Karna Aur Umdaa Khana Khana, Lazeez Sharbat Peena, Acche Gharo Mein Rahna.

(Mirqat ul Mafateeh, Part 1, Page 337-338)

Yahan Par Bidat Ki Paanch Qismein Ki Gayi :

(1) Bidat E Waajiba

(2) Bidat E Mubah

(3) Bidat E Mustahibba

(4) Bidat E Makrooha

(5) Bidat E Muharrama

Maujooda Daur Ke Aitbaar Se Jitne Naye Naye Firqe Ban Rahe Hain. Yeh Sab Bidat E Muharrama Hain Yani Bidat E Saiyya Hain. Wahabi, Deobandi, Qadiyani, Ahle Hadees, Chakdalwi, Jamaat E Islami, l Rafzi Waghaira Tamam Baatil Firqe Huzoor Nabi E Kareem ﷺ Ke Zamane Mein Nahi The Aur Un Ke Aqeede Bhi Shariat Ke Khilaaf Hain Aur Jo Naya Kaam Shariat Ke Khilaaf Ho Woh Bidat E Saiyya Hai Aur Har Bidat E Saiyya Gumraahi Hai Aur Har Gumraahi Jahannum Mein Le Jaane Waali Hai.

Tableeghi Jamaat Aur Us Ke Chille :

Tableeghi Jamaat Ki Buniyaad 1926 Eeswi Mein Ilyas Kandhelwi Ne Rakhi Aur Chillon Ki Bunyaad Daali Jis Ki Misaal Na Huzoor ﷺ Ke Zamane Mein Milti Hai, Na Sahaba Ke Zamane Mein, Na Hi Un Chillon Par Is Ummat Ka Ijma Raha to Saabit Hua Ke Ye Shariat Ke Tahat Nahi

Hain Aur Jo Kaam Shariat Ke That Na Ho Wo Bidat E Saiyya Hai Aur Bidat E Saiyya Gumraahi Hai Aur Har Gumraahi Jahannum Mein Le Jaane Wali Hai. Maloom Hua Ki Tableeghi Jamaat Aur Us Ke Chille Sab Bidat E Saiiya Hain.

Aur Jo Log Bhi Tableeghi Jamaat Mein Shaamil Hain Woh Hadees Ki Roo Se Gumraah Huye Aur Agar Wo Isi Haalat Par Rahe Aur Tauba Karke Sahih Raste Par Nahi Aaye To Kal Ba-Roze Qiyamat Jahannum Mein Thoos Diye Jayenge.

Ahle Sunnat Wa Jamat Ko Bidati Aur Gumraah Kehne Wale Apne Ghar Ka Jayiza Lein Ke Un Ke Ghar Mein Jo Deen Hai Kya Wo Wahi Hai Jo Rasoolullah ﷺ Le Kar Aaye Hain Ya Un Ka Apna Khud Saakhta Hai Phir Jab Apne Ghar Ki Haqeeqat Maloom Ho Jaye To Jis Tareeqe Se Shirko Bidat Ke Teer Hum Ahle Sunnat Par Chillate Hain. Apne Ghar Mein Bhi Chalayein. Apne Ghar Walon Ko Bhi Shirko Bidat Se Aashna Karayein. Aur Agar Aisa Nahi Kar Satke To Apni Zabanein Band Rakhein. Uloom Deeniya Ke Yatimon Ko Ye Shaiwaa Nahi Deta Ki Bidat Jaise Mauzoo Par Apni Raay Pesh Karein Aur Ahaadees E Kareema Mein Khayanat Karein. Deen Mukammal Ho Chuka Ab Sab Kuch Waazeh Ho Chuka Tahaqeeq Ke Naam Par Deen Mein Tahreef Nahi Chalegi Har Kisi Ki Raay Deen Mein Muatbar Nahi.

Nayi Nayi Khurafaato Ka Deen Se Koi Talluq Nahi, Chahe Un Khurafaato Ko Ijaad Karne Wala Koi Maulwi, Peer, Duniyadaar Ya Aam Insaan Hi Kyun Na Ho, Jo Log Ye Khurafaatein Karte Hain Wo Ba-Roze Qiyamat Apna Anjaam Dekh Lenge Ke Un Ki Zubano Ko Aag Ki Kainchi Se Kaata Jata Hoga Us Waqt Cheekhenge Chillayenge Magar Us Se Koi Fayida Na Hoga.

Abhi Waqt Hai Tauba Kar Lo Allaah Ghafoorur Raheem Hai Huzoor Nabi E Kareem ﷺ Ke Tawassul Se Apni Ghaltiyon Aur Kotahiyon Se Muafi Maang Lein.

Aaj Le Un Ki Panah Aaj Madad Maang Un Se

Kal Na Maanenge Qayamat Mein Agar Maan Gaya

Baat Khatam Hui Amal Ki Guzarish Hai, Allah Se Dua Hai Hamari Is Sayee Ko Qubool Farmaye Allah Hymara Haami O Nasir Ho.

11 Shawwalul Mukarram

1441 Hijri

Baroz Budh